SRILA PRABHUPADA ON THE ISSUES

International Society for Krishna Consciousness

Founder-Acharya His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

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This is a collection of quotations from Srila Prabhupada's letters, arranged according to the following topics : 1) GBC, 2) Management of ISKCON, 3) His vision of ISKCON's preaching mission, 4) Spritual standards, 5) Varnasrama dharma, 6) The succession of gurus in ISKCON, 7) Spiritual master and the disciple, 8) Sadhana.

This transcript was composed from a dictated tape of readings from the original microfiche archives. Therefore the careful reader may find small discrepancies in spelling and punctuation if he compares this document to the original letters. But despite whatever slight variation there may be, the message of Srila Prabhupada is unmistakeable.

In some cases, names mentioned in the original letters have been deleted for obvious reasons.

Unavoidably, the subjects covered in some letters could be classified under more than one of the above headings. To avoid needless repetition, the letters have been arranged according to the subjects that the editor considered to be most prominent.

1987 : 1,000 Copies
Edited and Published by
Bhakti Charu Swami, ISKCON.

EDITOR'S NOTE

Most of the devotees of ISKCON today are sincerely concerned about the future of Srila Prabhupada's movement. The present crisis is obviously due to our deviation from Srila Prabhupada's instructions. Therefore the only way we can save ISKCON is by following Srila Prabhupada's instructions without any selfish motivation.

While in Europe recently I was very much affected by two sets of compilations of Srila Prabhupada's letters by two senior members of the movement, His Holiness Suhotra Swami and His Grace Ajamil Prabhu. From these letters I received a basic understanding of Srila Prabhupada's instructions on many issues that are confusing our society today. My immediate reaction was to synthesize these compilations and produce this booklet which will hopefully help others dispel their doubts about what direction our society should take.

Srila Prabhupada predicted that his books will become the law-books of this world for ten thousand years. From these excerpts from Srila Prabhupada's letters we can see how important his instructions are at least for establishing a definitive standard for ISKCON.

There is no need to concoct new ideas and theories; all we need is to know what Srila Prabhupada wanted and follow the instructions *as they are*.

Srila Prabhupada's instructions are crystal clear, and they do not need any so called improvement or interpretation. By acting according to Srila Prabhupada's instructions only will we be able to sincerely co-operate with each other for the benefit of all. Let us all get united in reality at the lotus feet of Srila Prabhupada to enjoy the bliss of serving him for ever.

Desiring nothing but the integrity of ISKCON,

Bhakti Charu Swami
March 2, 1987

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Quotations from Srila Prabhupada's Letters on the GBC

"It is because of your daring and active nature that I have chosen you to represent me as GBC man for the Southeast Asia Zone, and I can see from your latest words that my choice has not been wrong." (To Bali Mardan, Nov. 4, 1970)

"I have formed the GBC for that purpose, to keep the devotional standards at the highest level and at the same time to manage a world-wide organization." (To Rupanuga, Nov. 4, 1970)

"I received a GBC report from the Pittsburgh meeting and it is very nice. Please go on working co-operatively in this way and always keep in touch with the other GBC members. Such communication will give you spiritual strength to make the right decisions for pushing the sankirtana movement." (To Jagadish, Nov. 26, 1970)

"It is good that you GBC members are meeting and conjointly discussing such things as life membership, book distribution, etc. The future hope of solid standing of our mission is on the proper management of our Governing Body. Now we are increasing in volume. The area of our activities is expanding. Under the circumstances, if our management goes on nicely to maintain our prestige and good name, that will be our success. Such status quo can be maintained only on our being freed from any kind of sense gratifying attitude, because pure devotional service means : anyabilashita-shunya, or without any other desire than to satisfy Krishna." (To Bhagavan dasa, Feb. 16, 1971)

"Now that I have founded this Governing Body Commission, the twelve members should each act as my zonal secretaries. So kindly keep me informed of your zones' activities at least once a week or once fortnightly." (To the GBC, August 14, 1970)

"One should have unflinching faith in Krishna and similarly in the Spiritual Master. That is the way of understanding the secret of Krishna consciousness. Unfortunately, attempt has been made lately to shake this formula. This mischievious attempt has done a great harm, but if you, the members of the Governing Body Commission can rectify this mischievious attempt, then still there is hope of making our progress uninterruptedly. I hope Krishna will help us. There are two verses in the Canakya sloka how a family, an institution, can be glorified or burned into ashes by one person. Canakya Pandit says that if there is one tree in the forest producing nice aromatic flower, that one tree can glorify the whole forest by the flavor of its flower. Similarly, if there is one tree in whose cavity there is a little fire, that one tree can burn into ashes the whole forest. So this simile is applicable anywhere. In a family, if there is one good boy, he can glorify the whole family, and similarly if there is a bad boy, he can burn the whole family into ashes. Similarly, in this institution, if there is a bad disciple he can burn the whole institution into ashes. The Governing Body Commission's duty is therefore to see that every member is following the rules and regulations and chanting 16 rounds regularly on their beads. I hope the GBC in cooperation with the sannyasis in their touring program will be able to keep vigilance systematically in order to keep the society as pure as possible." (To Bali Mardan, Aug. 25, 1970)

"GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why T—— is exercising this absolute authority. That is not the business of GBC. The president, treasurer, and secretary are responsible for managing the center. GBC is to see that things are going nicely but not to exert absolute authority. That is not in the power of GBC. T—— should not do like that. GBC man cannot impose anything on the men of a center without consulting all of the GBC. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they should form a constitution of how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of

the GBC." (To Giriraj dasa, Aug. 12, 1970)

"As GBC you must see to it that the highest standards of routine work are maintained throughout all the centres, and that chanting, rising early, cleansing, and all other aspects of our regular program may not be neglected. That is our first business. GBC man should not dictate very much, simply supervise and see that the standards are maintained. The individual president should be more managerial, more individual, and you can supervise, and if some defect is detected, you can make suggestions how to correct it. But if we lose individuality and simply become mechanical, what is the point?" (To Hansadutta, Feb. 14, 1972)

"I had no information that you all GBC members have met and decided such big big issues without consulting me. So I have issued one letter in this regard to all of you, and you may take note that I consider that vote, the meeting and the resolution is irregular and immediately there should be no change. Again, I'm so much burdened by this administrative work that I feel great difficulty. I was very anxious to return to my Los Angles home to sit down for translating work. But if you all, my right-hand men, are doing things without consulting me and making such big big changes within our society without getting my opinion and the opinion of all the GBC members, then what can I do? I am so much perplexed why you all have done this. I have appointed originally 12 GBC members and I have given them 12 zones for their administration and management, but simply by agreement you have changed everything, so what is this I don't know. You mention that you're taking great help from A——, but A—— is not a member of GBC nor has he any position in my scheme to manage the whole society. And I am wondering what is Hansadutta's idea to leave Germany and take larger position of power in the United States? I have just sent him one letter wherein I have told him to remain permanently in Germany and the German-language countries. This is his best field, and I do not think that we shall change any of our managers throughout the world except as I shall direct. I am considering to fill up the 2 GBC

posts which are now vacant, one by the resignation of Krishna dasa, and one by Tamal Krishna Goswami's taking sannyasa. I'm considering several persons, among them Keshava and Giriraja. I shall let you know when I have decided on these points." (To Rupanuga, April 4, 1972)

"The meeting of the GBC appeared to be very unconstitutional, because all the men were not informed or invited. Shyamasundara was not invited, Sudama was not invited, Krishna dasa was not invited, Tamal Krishna was not invited, neither I was informed. Why? You cannot hold a meeting of 8 persons without inviting the others. Seven may be a quorum, that's alright, but you cannot convene without a general announcement to all the members and myself, giving a proposed agenda, like that, the topics to be discussed, why the meeting is being called, etc. Then there's correspondence for deciding these things, and if there is great necessity, the meeting may be called, but not whimsically, only after much thought is given and there is clear intimation of all the members plus myself. Anyway whatever is done is done, but the whole thing appeared to be giving all power to A—. And I cannot understand why, instead of one GBC man, a person outside the commission was given so much power, and there was to be immediate action without divulging the matter to the devotees. And I am surprised that none of the GBC members detected the defects in the procedure. It was detected only when it came to me. What will happen when I'm not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure. In the meantime, you do your duty as president of Hamburg temple, and try to improve spiritually. Our spiritual way should strictly observe the following points especially: 1) Neatness and cleanliness of all personal body. (I still see those who are initiated as brahmins, they do not wash their hands after eating even; of course, there may be so many defects due to your birth in non-brahmin families, but how long it shall go on? It is a very easy thing.) 2) Chanting 16 rounds daily. (I don't think everybody's following these principles.) 3) Temple worship, which should be performed rigidly between 4 and 10 a.m.) I find that the devotees are still sleeping up to 6, 7 o'clock. So on the GBC agenda I do not find and such

programs for reforming our past bad habits. So kindly, as president of Hamburg center you try to observe yourself all the regulative principles and see all the members are following. Recently I have received from one sannyasi complaint about another sannyasi who is not chanting regularly. So our view is that we shall be strictly following the rules and regulations." (To Hansadutta, April 11, 1972)

"I think it is the best thing if the GBC members always travel on sankirtana party in their zone and go from one village to another and visit temples to see how the students are learning and do my work. In this way, they will avoid the propensity to sit down and plot and scheme how to eat and sleep. So you can advise them all to travel extensively on sankirtana all over the zone." (To Karandhara, May 18, 1972)

"You mention you like to speak now very often but the first business should be to preach to the devotees. It is better to maintain a devotee than to try to convince others to become devotees. It is the duty of the GBC to *maintain* the devotees, keep them in the highest standard of Krishna consciousness, and give them all good instruction, and let them go out and preach for making more devotees. Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literaturc and discussing the subject matter seriously from different angles of seeing, and if they are somehow or other absorbing the knowledge of Krishna consciousness philosophy. If they are fully educated in our philosophy and if they can get all the knowledge and study it from every viewpoint, then very easily they will perform tapasya (renunciation), and that will be their advancement in Krishna consciousness. So first thing is to instruct all of your temple presidents and the other devotees to read daily, just as we have done in our morning class in Los Angeles . . . Don't be too much concerned for the time being with nondevotees, now we must fix-up what devotees we have got in the knowledge of Krishna consciousness, then we will succeed. What good are many, many devotees if none of them are knowledgable?" (To Satsvarupa dasa, June 16, 1972)

"There's one vacancy in the GBC board, so myself in consultation with Brahmananda Maharaja and Jayatirtha Prabhu, we have decided

you can fill up the post. This will be confirmed in the next GBC meeting. In the meantime I wish you may accept this responsibility. My desire is that some of our experienced members who have proved their sincerity of service may form the GBC board so that the management of the whole institution may go on smoothly, and I may be relieved of affairs of management which hampers my writing of books because my attention is diverted . . . Recently there has been some provocation in our society regarding B—— M—— and his wife. Jayatirtha has revealed a bunch of complaints. Similarly Brahmananda Maharaja has also received, so far that his wife is eating chicken in the temple. This has hampered me very much, so I wish to form an investigation committee of three members, namely Tamal Krishna Goswami, Rupanuga prabhu, and yourself. I am informing them also in this connection with a copy of this letter. So you combine together and investigate about the charges against B--- M—— and his wife . . . Kindly try your best to stop this provocation in our Society and I shall be much obliged to you all. Please submit your combined report as soon as possible." (To Kirtanananda Swami, May, 10, 1974)

"You should never act independently, because my guidance in my words are always there. The main guidance is all of us should remain spiritually strong by chanting the minimum number of rounds and following the rules and regulations. The GBC should personally observe strictly all the rules and regulations and they should become the example to others. Then everything will be all right. Then there will be no fear of being victimized by maya. Regarding the international trust board, we are now expanding and so our interests should be carefully guarded. Certainly the 12 GBC members are being trained up strictly under my guidance so that they will protect the interest of the Society, very carefully. All our properties should be well-protected, I think in every document my name as Founder-acarya should be mentioned. Special care should be taken that no property can be sold or mortgaged by local managers as was done by Gaurasundara. This is my only concern." (To Bali Mardana Sept. 5, 1974)

"According to the 'Direction of Management' the GBC cannot

change the president but only by vote can it be done. The GBC's business is to see that the president and the members are doing nicely, following the regulative principles, and chanting 16 rounds and that other things are going on nicely." (To Mukunda dasa, Sept. 29, 1974)

"This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want." (To Madhuvisa, Aug. 4, 1975)

"Yes, the GBC should move and visit other zones, and I quite approve that the GBC chairman can do this." (To Tamal Krishna Goswami, Oct. 5, 1976)

Quotations from Srila Prabhupada's Letters on Management of ISKCON

"We should not accept anything very risky because that will hamper us in our program of Krishna consciousness. Our motto is simple living, high thinking; we should think of Krishna without being hampered by material disturbances, as far as possible. So too much risky thing is not for us. If something comes very easily for our manipulation we welcome it." (To Mukunda, Feb. 18, 1968)

"I am a little disturbed to learn about your financial position as serious. I think you don't have to pay anything to Boston, as every center should be independent." (To Brahmananda, Aug. 15, 1967)

"Jayananda is a very sincere and intelligent boy and I think his decision should be accepted as final in the matter. Not only in this case, but in every other complicated case, the selected authorities in the management of the temple should be the final authority in the matters, otherwise the Society cannot be managed." (To Gargamuni dasa, Jan. 11, 1968)

"In my idea there should be one central body of trustees directing all the different centres as well as New Vrndavana. But there must be a local governing body for each center. That is my idea." (To Hayagriva dasa and Kirtanananda Swami, Aug. 23, 1968)

"Regarding the kirtana collection, I have talked with Hansadutta who has arrived here last evening, and as proposed by you, the contribution should be divided fifty percent for the temple and fifty for the sankirtana fund, is quite alright." (To Brahmananda dasa, July 10, 1968)

"So far the brahmacaris, you cannot check the association with

householders. But their living should be separate. Kirtanananda Maharaja may be the supreme authority for the New Vrndavana center, but the management should be entrusted to the brahmacaris and next to the grhasthas. He should not directly interfere with the management—he can simply give direction and the brahmacaris and grhasthas can carry out the management. Best thing is that he should be completely aloof from everyone, and assisted by one brahmacari. But he should be the man in charge to give direction." (To Hayagriva, March 18, 1969)

"I beg to acknowledge receipt of your letter dated October 12, 1969, along with the copy of the West Coast Presidents' report of the meeting held at Berkeley. Gradually this meeting should develop into a committee of the West Coast presidents, and similarly there should be one for the East Coast, so in the future we can form a central governing body for the whole institution. Therefore the management should be done very cautiously, so that everyone is satisfied in their autonomous managing capacity. Of course, the central point is the order of the spiritual master, and I am very glad that you are trying to give importance to this aspect of management. The difficulty is sometimes things are interpreted in a manner dovetailing one's own sense gratification. I have gotten this personal experience in my Guru Maharaj's institution. Different Godbrothers took the words of Guru Maharaj in different interpretations for sense gratification and the whole mission disrupted. This is still going on for the last 40 years without any proper settlement. I'm always afraid of this crack, but I am sure if our aim is to serve Krishna sincerely and the spiritual master simultaneously, that will be our success. That means serve Krishna and the spiritual master simultaneously with equal faith and serious vow, and then success is sure. Yourself, Gargamuni, Brahmananda, and the others are intelligent. You should always deal things so tactfully that people may not fall away. Every living being is important in Krishna conscious service, and we must take all precautions that one may not fall away." (To Tamal Krishna, Oct. 18, 1969)

"Now we want very many swamis to take up this job of travelling

and preaching. The grhasthas are to take care of the temples as well as the general management." (To Satsvarupa dasa, July 31, 1970)

"I have recently informed the GBC to allow each temple to keep 25% of the money they collect from direct book and magazine sales for temple maintenance, 75% to be sent to book fund. Supposing you can sell $ 800 worth of literature (retail price). Will not $ 200 weekly be sufficient for food and rent ? If not, increase book sales, or, until things are adjusted in this way supplement in other ways, but try to avoid too much business as this distracts us from our real mission. If Krishna sees that we are very active to spread information about Him, He is master of the goddess of fortune, He will give everything." (To Lalita Kumara, Nov. 15, 1971)

"We have got some indication from Karandhara prabhu that there was some misunderstanding and things were not going too well between you both big leaders, that is why I was a little concerned because such things should never be allowed to fructify within our society, that will spoil everything . . . This is Krishna consciousness. Working together to please the Supreme Personality of Godhead. Practically now it is in the hands of you big guns to manage everything so that there may never be internal difficulties amongst us, and so that we may always go on increasing more and more the influence of Lord Caitanya's philosophy of sankirtana process upon all the world." (To Bali Mardana, March 5, 1972)

"The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into 12 zones. For each zone there is one zonal secretary. His duty is to see that the spiritual principles are being upheld very nicely in all the temples of his zone. Otherwise each temple shall be independent and self-supporting. Let every temple president work according to his own capacity to improve the Krishna consciousness of his center. So far the practical management is concerned, that is required, but not that we should become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the presidents may handle and take advice and assistance from the GBC

representative. In this way let the Society's work go on and everyone increase their service at their own creative rate. Now, so far the BTG and book funds are concerned, these matters shall be managed separately from the GBC by a body known as the Bhaktivedanta Book Trust. The Book Trust shall be comprised of Srila Prabhupada, Karandhara dasa, and Bali Mardana dasa. They shall combinedly collect the sales proceeds from each center and utilize all funds for the printing of Srila Prabhupana's books and the construction of ISKCON centres all over the world. Not a farthing is to be spent for any other purpose . . . We request that everyone will take these formulas to heart and execute them very conscientiously. In this way we shall certainly be successful in pushing on this movement." (Memo to all temple presidents, signed by Srila Prabhupada and Karandhara dasa, April 22, 1972)

"So far the temples in India are concerned, the independent and self-supporting method does not apply in India. In India, Bombay is the headquarters and all other centres shall send their funds for centralizing in Bombay. In return you shall supply everyone with enough books and you shall pay construction bills as required by them." (To Giriraja, May 24, 1972)

"Regarding our travelling parties, I have got some complaint from London and other places, so I have given Dhananjaya this policy, that from outside if any one party comes they must work under the direct supervision and instruction of the local management, not that they shall remain separate competitor, no. I want to sell as many books as possible, that is the main thing. By selling books, that is the best preaching work. But so there may not be any complaint, your travelling parties must cooperate with the local temple officers, and that means they shall operate wherever they are located, that they shall only sell books, no collecting without selling books, and that above the wholesale price of the book, any profit there is must be given at least 50% to the local temple. Ultimately, it shall be up to the local temple president if the presence of your party is favourable or not, everything considered, and if he agrees you may stay, otherwise if

he judges it is unfavourable at the time, he may order you to go out. But just to avoid these things, better to arrange in advance with the GBC man concerned. Ours is a co-operative movement, with Krishna and the advancement of Krishna's movement at the center, and we must continue to sell as many books as possible, but discuss everything amongst yourselves and do it nicely without irritating anyone, that is the art." (To Bhutatma and Keshava, Nov. 2, 1972)

"So far your question, how far the orders of my duly appointed officers like GBC, etc., be obeyed and followed, the answer is they must always be followed exactly as he says. Have you not heard me on this point ? Why these questions are repeated again and again ? This individual begging must be stopped. So many questions, it is not good at all. This question begging is going on, even some of the important men are doing like that, that I know. So how can I say your question from here ? I do not know what you are trying to do by such question. Of course, some of my authorities and so-called officers, they sometimes also order in such a way that everything becomes topsy-turvey. So you may write to me your grievance—what can I do ?--but meanwhile you must follow him exactly whatever he says. If there is complaint, I can make adjustment later. But first of all you must without hesitation obey. It is something like the appealing to the higher court if one is not satisfied by decision of the lower court." (To Jayadharma, Dec. 13, 1972)

" . . . I have heard from Jayatirtha you want to make big plans for centralization of management, taxes, monies, corporate status, book-keeping, credit, like that. I do not at all approve of such plan. Do not centralize anything. Each temple must remain independent and self-sufficient. That was my plan from the very beginning, why you are thinking otherwise ? Once before you wanted to do something centralizing with your GBC meeting, and if I did not interfere the whole thing would have been killed. Do not think in this way of big corporation, big credits, centralization—these are all nonsense proposals. Only thing I wanted was that books printing and distribution should be centralized, therefore I appointed you and Bali Mardana to

do it. Otherwise, management, everything, should be done locally by local men. Accounts must be kept, things must be in order and lawfully done, but that should be each temple's concern, not yours. Krishna consciousness movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individuals striving and work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide: No. Never mind there may be botheration to register each center, take tax certificate each, become separate corporations in each state. That will train men how to do these things, and they shall develop reliability and responsibility, that is the point. I am a little observing now, especially in your country, that our men are losing their enthusiasm for spreading on our program of Krishna consciousness movement. Otherwise, why so many letters of problems are coming, dissatisfied? That is not a very good sign. The whole problem is they're not following the regulative principles, that I can detect. Without this, enthusiasm will be lacking. Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving devotional service is not so easy matter, but if one simply sticks strictly to the rules and regulations, like rising early, chanting 16 rounds, chanting gayatri, keeping always clean—then this enthusiasm will grow more and more, and if there's also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect. All of this I have told you in Nectar of Devotion. So I do not think the leaders are themselves following, nor they are seeing the others are following strictly. That must be rectified at once. Each center remain independent, that's all right, but the president and other officers must themselves follow and see the others are following the regulative principles carefully, and giving them good instruction so they may understand nicely why this tapasya is necessary. And GBC and sannyasis will travel and see the officers are doing this, and if they

observe any lowering of the standard, then they must reform and advise, or if there is some discrepancy I shall remove it. Of course, if the new men are coming, and they may not be expected immediately to take to our regulative principles cent per cent. Therefore we should not be so anxious to induce them to live in the temple. Anyone who lives in the temple must agree to follow the rules and regulations without fail. So if some new man moves in with us he may become discouraged if he is forced in this way. Therefore let them live outside and become gradually convinced in the class why they should accept some austerity, then they will live with us out of their own accord and follow nicely everything. It is very difficult to give up very quickly so many bad habits as you have got in your country, so educating gradually, first with chanting, and do not be so much anxious to count up so many numbers of new devotees, if such devotees go away later being too early forced. I want to see a few sincere devotees, not mad false devotees or pretenders. So my point is that the regulative principles must be followed by everyone. Otherwise their enthusiasm dwindles and they again think of sex and become rascals and so many problems are there. There are some symptoms of missing the point. The point is to be engage in doing something for Krishna never mind what is that job, but being so engaged in doing something very much satisfying to the devotee that he remains always enthusiastic. He will automatically follow the regulative principles because they are a part of his occupational duty—by applying them practically as his occupational duty, he realizes the happier side of regulative principles. So the future of this Krishna consciousness movement is very bright, so long the managers remain vigilent that 16 rounds are being chanted by everyone without fail, that they are all rising before 4.00 morning, attending managal arotik—our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management : to draw out spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert

managers ? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles—Krishna consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy. So you big managers now try to train up more and more competent preachers and managers like yourselves. Forget this centralizing and bureaucracy." (To Karandhara, Dec. 22, 1972)

"I am desiring now to turn the management of the Society over to my disciples, the temple presidents and GBC men especially, so cooperatively you may work out the management details . . . " (To Gunagrahi, Jan. 31, 1973)

"Regarding incorporation of our ISKCON centers, we want to run all our centres as non-profit religious organizations : that is the main point. Keeping this point in view, too much official control is not good in spiritual life. The centers should remain spiritually fit and independent. Some control must be there as is now. Too much control means so many watches. Gradually it will become a mundane institution. All our managers should be spiritually advanced, simple and honest in carrying out the orders of the spiritual master and Krishna. That will be a nice standard. Democracy in spiritual affairs is not at all good but breeds power politics. We should be careful about power politics." (To Karandhara, July 19, 1973)

"Regarding the several smaller temples being dependent upon the central temple of Washington D.C., that is up to you to decide, but so far I am concerned, I have not got much stock in such centralized management or organization. I never wanted that any of my temples shall be dependent upon the other temples, rather, our main business is to train up men to be self-sufficient and competent in many ways to carry on the preaching work, not to make them into specialists or to minimize their responsibility by centralizing everything. If each center must rely upon its own strength to stand, then that will be valid training ground for the devotees. We must learn how to do all

kinds of varieties of engagements of Krishna's service, not that we shall expect anyone else to act for us and thus avoid something ourself. But for reasons of spreading Krishna conscious movement, we may sometimes centralize, just like the books and money for BBT are managed by Karandhara-Los Angeles. In that case, for more than one man to be dealing with Dai Nippon, overseeing the general production and financial condition of the books, if that were left for each temple to manage, there would be great difficulty and the books would get neither printed nor paid for nor distributed widely. So in that case, centralized management is preferrable. But in the case of new temples, it is better if they must have struggle a little while to establish themselves in their cities, become familiar with the local city officials and leading citizens, elicit support from all quarters of the city, like that, otherwise these things will be neglected and there will be false dependency upon the outside supplies. This will deteriorate everything. Our purpose of Krishna consciousness movement is to create first class servants of Krishna, that means they know how to do everything." (To Damodara, Sept. 1, 1973)

"Now this displeasing of Godbrothers has already begun and gives me too much agitation in my mind. Our Gaudiya Matha people fought with one another after the death of my Guru Maharaja, but my disciples have already begun fighting even in my presence. So I am greatly concerned about it. Following in the footsteps of Lord Caitanya Mahaprabhu : trnad api sunichena. . . (etc.) We must always remember this verse and be as tolerant as the tree, as we execute the Krishna consciousness movement. Without this mentality we cannot be successful. Material nature means dissention and disagreement, especially in this Kali Yuga. But, for this Krishna consciousness movement, its success will depend upon agreements, even though there are varieties of engagements. In the material world there are varieties, but there is no agreement. In the spiritual world there are varieties but there is agreement. That is the difference. The materialists, without being able to adjust the varieties, and the disagreements, make everything zero. They cannot come into agreement with varieties, but if we keep Krishna in the centre, then there will be

agreement in varieties. This is called unity in diversity. I am therefore suggesting that all of our men meet in Mayapur every year during the birth anniversary of Lord Caiatnya Mahaprabhu. With our GBC and senior men present we should discuss how to make unity in diversity. But, if we fight on account of diversity, then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful. One section of men have already gone out, therefore we must be very careful to maintain the unity in diversity, and remember the story of Aesop's fables of the father of the many children with the bundle of sticks. When the father asked the children to break the bundle of sticks wrapped in the bag, none of them could do it. But, when they removed the sticks from the bag, and tried one-by-one, the sticks were easily broken. So this is the strength of unity. If we are bunched up we can never be broken, but when divided, then we can become broken very easily." (To Jagadisha, Oct. 18, 1973)

"Regarding the agitation to remove Tejas : No. Tejas must not be removed. Stop this, This is a clique. I don't want this, Why has S— Maharaja come there. He is an outsider, why are they interfering. S— left India now why has he returned without permission? This removal of the president is very unconstitutional, the devotees who do not like to work with Tejas should immediately go away from the temple. But he may not. Those who feel against him can go away. Devotees come from the outside and interfere. No. they cannot change the president. Who sent J— there? Why is he taking to politics? So your opinion is also mine, that Tejas is the most sincere worker of the Lord. Please stop this." (To Tamal Krishna Goswami, Jan, 11, 1974)

"Now that our ISKCON is growing into a huge world-wide organization, it has come to my attention that sometimes centers are printing my literature, taking the collection and spending all outside the jurisdiction of the Bhaktivedanta Book Trust. This must not go on. I specifically formed the BBT to invest in it exclusive rights for the printing of all literature containing my teachings, my writings and lectures. In this way the collections are to be divided 50% for printing new books and 50% for constructions of temples. The BBT can

authorize a center to print, ... n the case of foreign translations, with the agreement that when the foreign printing becomes financially solvent they will pay royalties to the BBT. But all printing of ISKCON literature must be by the BBT or under their sanction and approval. If ten temples print independently it will be at the cost of the books I am myself printing, and could eventually cause the financial ruin of the BBT, meaning that I could not order new books from the printer or have sufficient funds for construction of temple projects. I trust this is now clear and you will all do the needful. If you have any questions in this matter you can write me directly or consult with the GBC representative." (Memo to all ISKCON centers from Srila Prabhupada)

"1) It is declared that His Divine Grace A. C. Bhaktivedanta Swami Prabhupada is the Founder-acharya of ISKCON (International Society for Krishna Consciousness). He is the supreme authority in all matters of the Society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society. In particular, it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the Founder-acharya of ISKCON. 2) There shall be a Governing Board Committee of trustees appointed by the Founder-acharya His Divine Grace A. C. Bhaktivedanta Swami Prabhupada according to the document *Direction of Management* dated July 28, 1970. The GBC is to act as the instrument for the execution of the will of His Divine Grace Srila Prabhupada. (Topmost Urgency—amendments to registration documents, July 22, 1974, approved by Srila Prabhupada)

'Regarding the Society's leaders emphasizing business, you should understand what is the meaning of business. Business means to help the preaching. Preaching needs financial help, otherwise, we have no need for business. So far I understand, our book business is sufficient to support our movement. I do not want the managing to be at the expense of preaching. Manager must also be a preacher otherwise who will want to follow him? Regarding your visiting centers and

giving advice on management and preaching in my zones, yes, do it co-operatively." (To Tamal Krishna Goswami, Augst 13, 1974)

"Regarding the art of management, constant changing is not good. Even if there is some fault in management it should be corrected, not changed. Besides that, Vaishnava philosophy is that everyone is addressed as Prabhu, or master. Everyone should consider himself the servant of the other, that will make management very nice." (To Bhattu Gopal dasa, August 16, 1974)

"The BBT collection should be spent 50% for publishing and 50% for constructing temples. At the present moment, the Mayapur-Vrndavana projects are going on, so as soon as there is an excess of money it should be utilized there, not a single farthing should be invested in any business enterprise. Formerly it was so done without any sanction. So be careful." (To Hansadutta, Sept. 7, 1974)

".....regarding Madhavananda being the president, if he received the vote, why you have opposed? You must be impartial. My recommendation is that he must be the president. He has been chosen by the vote, and I'm giving the casting vote for him. The women are doing nicely, so why are they being changed from the pujari to the samkirtana? These things should be done by the president. These are internal things, and you should not interfere. I do not approve of your changing the women. It should be the choice of Madhavananda who should be the pujari. Why did you close Edinburgh without asking me? Paramahamsa reports that you have closed the Edinburgh temple. Edinburgh was doing nicely. You can close a temple without asking me? It this too much to do this? Our propaganda is opening temples, and you are closing them. We are not for closing but for increasing. I do not approve of this. If possible the Edinburgh temple must be reopened again. If you close the temple, what is the management? Sri Caitanya Mahaprabhu pushed the samkirtana movement, but the never said to close the Jagannatha temple or the Govindaji temple. In Edinburgh we had a nice house, why you have closed it? Why you have whimsically done this? If possible the Edinburgh temple must be reopened. Don't do anything whimsically without consulting me. I made the GBC to give me relief, but if you

do like this, then where's the relief? It is anxiety for me. This is the difficulty, that as soon as one gets power, he becomes whimsical and spoils everything. What can I do? If anything has to be changed, that can be decided at the annual GBC meeting, but not whimsically. I'm not in favor of closing even a small temple. It is not a plaything to close a temple or to start a temple. When we open a temple we are inviting Krishna. So you can't say to Krishna, go away. You have no feeling what are the ideas of a temple. You should always consider that we have invited Lord Caitanya, Lord Jagannatha and Radha Krishna, and if we close it, it is an insult. How can we call them, and then say get out. We should always feel when we open a temple that the Diety is living and not dead stone or wood. It is a great offense. Before opening a temple it must be considered a hundred times, and after opening it cannot be closed. It must be maintained." (To Hansadutta, Sept. 12, 1974)

"Regarding replacing Abhirama and Damodara I refer to the 'Direction of Management' as follows : 'Removal of a temple president requires support by the local temple members.' Therefore you should take a vote of the temple members and do the needful." To Rupanuga, Nov. 7, 1974)

"Srila Prabhupada is concerned that so many temples have got big debts to the BBT, and he wants that the GBC takes a very active interest in seeing that these debts are paid as soon as possible. He was very strong on this point and went so far as to say that temple presidents who do not keep up with their BBT payments must be replaced." (Memo to all GBC, signed by 4 GBC men, Feb. 2 1975)

"So I want that all centers follow the following procedure for handling the money. Whatever income is there, every cent must be given to the treasurer. Immediately he records it in the book. Then daily he deposits everything in the bank. For the expenditures, he withdraws from the bank the petty cash by checks signed by himself and the president. Then the expenditures, are checked by the president to see how the money is being spent. The important thing is that all monies must be given to the treasurer and he records it and every day deposits everything in the bank. And whatever is spent, that also is

withdrawn from the bank. This will stop the embezzling that is going on. Please arrange for this and inform me." (To Satsvarupa Goswami, Sept. 9, 1975)

"As far as your grhasta community committee, I have no objection as it has the approval of Karandhar prabhu and he is there for you all to take advice from. One thing is though that we should not take such meetings and committees too seriously, as in the ultimate capacity our chanting is the only thing that will save us. However, if sometimes devotees should like to come together and chant Hare Krishna and discuss, just as we instituted our Istagosti program, then this of course I have no objection to." (To Umapati dasa, Nov. 26, 1973)

"I have spoken with Sukadeva das Adhikari, the Honolulu Temple President. It appears that because you had made some derogatory racial remarks against him in the presence of other devotees here in the temple, it has become difficult to manage and win the respect of the devotees. If the GBC undermines the efforts of the temple presidents how will things go on smoothly. This situation could have been avoided by sober dealings in a Krishna conscious manner . . . The GBC cannot whimsically change the temple president, there is a resolution to this effect. Why have you threatened to remove him and unnecessarily created this situation ? Please be very sober in your dealings with these temple presidents, they are undoubtedly rendering a valuable service and are worthy of respect and encouragement." (To Gurukripa Swami, May 18, 1976)

"The behavior of Sukadeva is very bad. It is good that he has resigned. The fact is that unless the management is strictly supervised, these things will happen . . . Be careful so that these things may not happen again in the future. The president cannot take any loans without authorization. This is a declaration. This things must not be allowed. Whatever he has taken must be returned and he must pay back the money that he has kept. How can he claim proprietorship, everything is the property of the Guru . . . Now you please stay there until you have properly trained up a competent manager and then you must carefully supervise so that this may not happen again." (To Gurukripa, Oct. 26, 1976)

Quotations from Srila Prabhupada's Letters on his Preaching Vision (Book Distribution)

"If by suitable arrangements, this property is handed over to my society, I can very nicely organize its activities: 1) Establishing a press to publish books and magazines. Many of my books are already published, and one Bhagavad-gita As It Is is being published by Messrs. MacMillan Co., and is scheduled to appear at the end of October, 1968. Please see also enclosed photo of the late President, L.B. Shastri of India accepting my Srimad Bhagavatam. 2) Chanting, dancing, playing devotional music. 3) Feasting and distributing spiritually prepared food. 4) Training preachers. 5) Holding classes in the philosophy of God realization." (To His Excellency the Right Honorable Roland Michener, Governor-General of Canada, August 24, 1968)

"The more we distribute books, the more we get solid ground of preaching work." (To Tejas, Oct. 17, 1973)

"You have taken the right view of the importance of my books. Books will always remain. That was the view of my Guru Maharaja, and I also have taken it. Therefore, I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will be maintained by the book sales, and if there are no more temples, then the books shall remain." (To Hansadutta, Nov. 8, 1973)

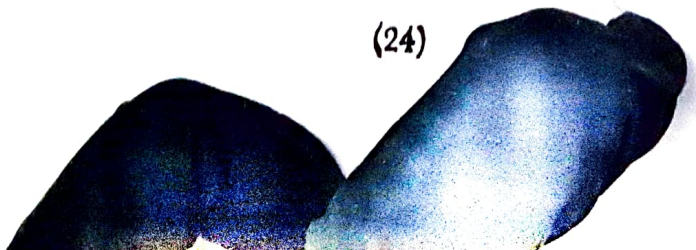
"Regarding introducing the records in the USA, yes, why not, but do not minimize the book selling point. Better is a different party engaged in record selling, so that the book selling may not be affected. Both book selling and record selling are good, but book selling is better and permanent. Record selling is temporary." (To Hansadutta, Jan. 12, 1974)

". . . so the books are selling and we are expanding. This book distribution is the brhad mrdangam. It is the greater preaching. Anyway, you have replied properly to the article that this may be some isolated incident. Yes, as you have said in your reply they must see what kind of life our men are living. Our books are better than the nonsense books. You have written them to the point. And, even if there is some complaint, they're getting the real thing from our books. Therefore getting the aim of life. Somehow or other, we have to give them the real thing. Why this one man should be envious? In the history of the world, especially in the western countries, there's no record of selling religious books so many daily. It is unique in the history. Our men are doing good, that they do not see. The are so blind. But, the end justifies the means. We have to give them even if they do not want it. That is our duty . . . Regarding your question actually it is a fact that ultimately everyone should preach and distribute books if they want to please me in the best way. Book distribution must be given stress always. He has spoken the right thing. If you do this sincerely, it is a fact that Krisnha will supply everything else required. So you say that your men are like the four Kumaras disobeying Lord Brahma. Does that mean you are Brahma? But, it is a fact. Here in India we are now arranging for publishing Hindi books and other languages for profuse distribution in India. This is my immediate program. I blindly follow my Guru Maharaja. I do not know what is the result. So I am stressing on this point of book distribution. He told me this personally. Book distribution is bhagavat-marga and temple worship is pancharatriki-viddhi. Both are important for cultivating Vaishnavism but comparitively speaking bhagavat-marga is more important than pancharatriki-viddhi. As for as possible both should go on in parallel lines but still bhagavata-marga is more important than the other.". (To Sri Govinda dasa, June 12, 1974)

"Regarding sankirtana and book distribution, book distribution is also chanting. Anyone who reads the books that is also chanting and hearing. Why distinguish between chanting and book distribution ? These books I have recorded and chanted, and they are transcribed. It is spoken kirtana. So book distribution is also chanting.

These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing. Book distribution must not be neglected. If things deteriorate that is another thing, but it is not the fault of book distribution." (To Rupanuga, Oct. 19, 1974)

"If we simply speak nicely to a person and try sincerely to get him to take the book he'll take it. Why should we adopt unfair means ? We should not do anything which will create a a bad impression or make us unpopular. People are after these books, they are hankering for them. We don't need to take cheating method. I never had to use any cheating method when I first began. I simply presented the real thing. Basically and practically speaking, everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very very careful in our dealings with others so that they will not take the wrong view." (To Ramesvara, Jan. 1, (1975)



Quotations from Srila Prabhupada's Letters on Spiritual Standards

"The spiritual master is addressed as His Divine Grace, a god-brother as His Grace, and any sannyasin is addressed as His Holiness." (Letter of Jan. 30, 1967)

"I was glad to hear from Gargamuni that you refused to set me in the N.Y. Times column along with the other so-called Swamis or yogis. We have a distinct position that we are neither cheated nor cheaters. We are the genuine representatives of Krishna who is the friend of all living creatures. We must play our part independently only with faith in Krishna and his bonafide representatives." (To Brahmananda, Dec. 21, 1967)

"Regarding lecturing by women devotees : I have informed you that in the service of the Lord there is no distinction of caste or creed, color, or sex. In the *Bhagavad-gita*, the Lord especially mentions that even a woman who has taken seriously is also destined to reach Him. We require a person who is in the knowledge of Krishna, that is the only qualification of a person speaking. It doesn't matter what he is. Materially a woman may be less intelligent than a man, but spiritually there is no such distinction. Because spiritually everyone is pure soul. In the absolute plane there is no such gradation of higher or lower. If a woman can lecture nicely and to the point, we should hear her carefully. That is our philosophy. But if a man can speak better than a woman, the man should be given first preference. But even though a woman is less intelligent, a sincere soul should be given proper chance to speak, because we want so many preachers, both men and women." (To Jai Govinda, Feb. 8, 1968)

"Please reply to her that she cannot take charge of one of our centers because she has violated the regulations of our Society. In

spite of having her duly married husband, she indulged in illicit sex life, so this is willful violation of our rules and regulations. So far her Krishna Consciousness activities are concerned, she can execute nicely wherever she lives, and I have all blessings for her, because the door of Krishna Consciousness is open for everyone, but when one has to take charge of a center, he has to be completely above suspicion." (To Brahmananda, March 12, 1968)

"I have heard about the incidents created by a new devotee, Jivanuga. He appears to be a crazy fellow. He should not have been initiated, but I have given him a chance to improve. Next time I am not going to initiate anybody who has not attended our classes at least for three months, and is not recommended by the leading members of the Society. Less intelligent persons cannot take to Krishna consciousness." (To Jamuna devi-dasi and Harsharani devi-dasi, Jan. 15, 1985)

"Regarding collecting funds : the brahmacaris, vanaprasthas, and sannyasis are not supposed to earn money like grhasthas. The grhasthas or the householders can engage themselves in earning money, either by accepting a job or professional work. But a brahmacari, vanaprastha, and sannyasi is supposed only to depend on Krishna and beg from the grhasthas. The same system can be followed if it is possible. You are completely right when you think that if by begging alms we can provide ourselves, we should not accept any job. So far as I can understand from the indication in your letters, that if you form a party of samkirtana, and walk in the street, I think you can get no less than 50 to 100 marks daily. If 5 or 6 men who are sympathetic to you, and if some of them have already assured that you can count on them, the best thing will be to form a local trust party, including those gentlemen and yourself, of twelve heads, and immediately start your work. In the meantime, we shall have our books, Bhagavadgita As It Is, and Teachings of Lord Caitanya, ready. That will also sell." (To Sivananda, September 18, 1968)

"Swami and Goswami are actually the same, synonymous." (To Dayananda, May 1, 1969)

"So far as your second question, Thakur Bhaktivinode was not

official spiritual master of Gour Kishora dasa Babaji Maharaj. Gour Kishore dasa Babaji Maharaj was already renounced order, paramahamsa, but Thakur Bhaktivinode, while of the he was even playing the part of a householder, was treated by Gour Kishore dasa Babaji Maharaj as preceptor, on account of his highly elevated spiritual understanding, and thus he was always treating him as his spiritual master. Thespiritual master is divided into two parts; namely, siksha guru and diksha guru. So officially Bhaktivinode Thakur was like siksha guru of Gour Kishore dasa Babaji Maharaj." (ibid.)

"Cleansing oneself, as well as teaching others to be clean; these two things must be there simultaneously. None of us have perfect desires but we are trying to be perfect and teach others to be perfect as far as possible. They cannot be separated but must go together as parallel lines. Siksha and diksha. Siksha means learning. Diksha, or initiation, means the beginning of spiritual realization. So every disciple must make his own spiritual progress positively and help others to do so." (To Nayana Bhiram, April 30, 1971)

"Anyone who is somehow or other engaged in the Society's work, their position is higher. GBC members are simply to see that things are going on. Other centers have got president, secretary, etc. and they are managing separately. That is the formula. So how is it that the GBC are the final authority? They are simply to examine that things are going on nicely, that is all. And if you are unable to give 50% of your income, then who is pressing you? It is voluntary. If you have not got any means, then who's exacting you? So these things are specifically happening to you, not to others. There are so many grhastas. They have dedicated their lives to the service of the Lord. And most GBC members are householders. You also may be elected. The position is open to all grhastas. But if you live separately with your wife and earn only for yourself and your wife; then how you expect to have a good position with the Society? Everybody's earning for the wife and family, so if you are doing so also, then what is the difference between such endeavor and that of the karmi? There are many grhastas who are earning and spending for a particular center. Similarly you can also open a center, live separately as president and maintain

the temple nicely. But if you don't do anything and simply remain grhastha, then what is the use of criticizing others? The whole movement is meant for rendering service." (To Umapati, July 9, 1971)

"Regarding the poisonous effect in our society, it is a fact, and I know where from this poison tree has sprung up and how it affected practically the whole society in a very dangerous form. But it does not matter. Prahlada Maharaja was administered poison, but it did not act. Similarly Lord Krishna and the Pandavas were administered poison, and it did not act. I think in the same parampara system that the poison administered to our society will not act if some of our students are as good as Prahlada Maharaja. I have therefore given the administrative power to the Governing Body Commission. I have tried to give you Krishna consciousness, but it is your duty to develop it. If you remain strong on the spiritual platform, then your progress will not be checked or broken. I do not know what was resolved in New Vrndavana, although Sriman Rupanuga Prabhu has informed others that he has sent a tape in this connection. I am still in darkness about the proceedings in New Vrndavana. But I have heard that B—— is preaching about me that I am Krishna, that I am Supersoul, that I have withdrawn my mercy from the disciples, that I have left the Society, and so on. I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Societv. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. It is a fact, however, that a sinister movement is within our Society. I have not heard anything from Krishna dasa or Syamasundara, so all of you may try to save the Society from this dangerous position." (To Hansadutta, Sept. 2, 1970)

"One thing is, I want that the highest standards of devotional service be maintained. Our routine work - rising early, cleansing, chanting, temple worship, sankirtana, study - these things must go on very nicely, and if they become improved more and more, and are not neglected or in any way decreased, then our all other activities will be successful. As president, you must now become very convinced of our Krishna philosophy and very enthusiastically and soberly maintain

temple routine standards, increase book distribution, satisfy the devotees' and in every way become the perfect Krishna conscious example of angel." (To Makhanlal, Jan. 10, 1972)

"One thing, I have received one complaint from Damodara Maharaja that there was some quarrel with A——— Maharaja. And I do not know what is the fact, but we should avoid any quarrel with our Godbrothers, and always be very nice and kind to them, and co-operate with them. Because Damodara Maharaja is offended, so A——— Maharaja should go to Damodara and beg his foregiveness, and go and touch his feet. There is no harm in such behaviour of of begging forgiveness." (To Bhavananda and Jayapataka, April 4, 1972)

"Pujari should operate entirely under the supervision of temple president and GBC, not independently. The greatest danger to our movement will come when we manufacture and create our own process for worshipping the Deities. So don't ask any more new questions, whatever is going on, follow it to the exact standard as I have given you, that's all." (To Dhruvananda, Jan. 4, 1973)

"I can understand that you wish to remain a householder living outside the temple, and that you have bought your own cottage in Scotland. That is perfectly all right. Narottama dasa Thakur has sung that it does not matter whether one is sannyasi or householder, simply that one should always be in Krishna consciousness, chanting the Holy Name. So you describe that you have set up an altar in your home and this is all approved by me. One thing, however, is that living as a householder you cannot go into the streets and hold sankirtana and sell our books as a means of maintenance. Such sankirtana activity can be done with the devotees of our temple in Scotland, but cannot be done independently. If you wish to live separately you have to earn your livelihood by business, by taking some employment to maintain your home and family. But not by chanting in the streets; this is not a good idea for householders. However, here at Bhaktivedanta Manor the boys and girls go out every day, including householders who are living in householder quarters within the Manor, and they go door-to-door and take some collection in

exchange for books, and in this way we maintain the establishment. All over the world we maintain our centers by such begging, or selling our books. But this is not allowed independent of our established ISKCON centers, so please do not do it; that is my request."

"There is no objection to going in Western clothes in order to distribute my books. It is not necessary that we always wear the robes, but we should always keep sikha and tilaka. However, a wig or hat may be worn as you describe. We have to take whatever is favorable position for executing Krishna consciousness. Do not forget our principles, but sometimes we may adapt such means in order to help distribute books. Somehow or other distribute books and if you can impress people a little to chant; then it does not matter about your dress." (To Jagadisha, July 23, 1973)

"Regarding books distribution, everyone, including book distributors, must follow the standard regulations. Books distribution is preaching, it should not be thought of as done for money. It is executed as a preaching purpose. With these guidelines in mind, try to distribute as many books as possible." (To Kurushrestha, July 23, 1973)

"Yes, you can go on with your book distribution as you were doing before, there is not any harm. I thought that our men were becoming like hippies, but now I understand from you that that is not the case. So I have no objection. Our main business is to distribute books, and from the reports I am receiving from all over the world, the progress is very encouraging. So far as the women distributors who have left New York and Boston temples and have gone to New Vrndavana, they should return immediately and resume their original service. In Caitanya Mahaprabhu's movement, everyone is preacher, whether man or woman, it doesn't matter. I do not know why K——— is encouraging our women devotees not to go out on sankirtana for book distribution. Everyone should go out." (To Karandhara, Oct. 6, 1973)

"Regarding your question about instruction, spiritual life is different from material life. Instruction given in my books is supposed to be spiritual instruction. When we read the Bhagavad-gita as it is, it is understood that we are receiving personal instructions of Krishna. No

physical barrier is there in the case of spiritual affairs." (To Dhrstaketu, Aug. 14, 1973)

"It is nice that S—— dasa Maharaja is travelling. As sannyasi he should travel. The more a sannyasi travels and preaches, the more he becomes experienced and unattached," (To Jagadish, Oct. 18. 1973)

"These things are happening in many quarters of our organization. Today I received the same complaint from Kirtanananda, and the reply is enclosed. This is applicable everywhere. Unless we become very strong in Krishna consciousness, it is very risky to handle material things and business. We are naturally business-minded, and so as we get some opportunity, that mentality becomes strong. We have already got our book selling program. It is better not to divert to other lines of business. This boy R—— K—— appears to be lost coming in contact with business, I heard he was coming to India and staying in the hotel without coming to the temple. Similarly, H—— is also lost almost. So, the situation is not very favourable. There is the story of the bedbug. In the winter season the bedbug appears to be only skin, but in summer season as soon as it gets the opportunity of biting and sucking blood, it becomes fatty. Sometimes we may artificially renounce the world, but as soon as the opportunity of sucking blood is there, we turn again in to a bedbug—— Unless everyone of us sticks to the regulative principles of chanting, there's no other alternative than fall-down. That is the fact. I repeatedly say this, so if people do not follow, what can I do?" (To Karandhara, Oct. 19, 1973)

"Today we received a newsletter from S——prabhu regarding gems and I assume every center received the same letter. I discussed the contents with Srila Prabhupada and His Divine Grace instructed me to immediately issue the following letter : First of all, Srila Prabhupada never sanctioned or encouraged this program of buying or selling jewels. Furthermore, Srila Prabhupada does not want us to purchase jewels and gems for decorating the Deities in our own temples. Expensive gems and jewelry will only attract thieves and rogues. It was because of the jewels in Indian temples that the Mohammedans invaded India, destroying the Deities in temples and plundering the jewels. In previous ages, when the people were honest and pious kings maintained

law and order, then the Deities in temples were decorated with costly jewels but in this age it is not advised. Srila Prabhupada said, Bhakti does not depend upon seeing the Deity with jewelry - it is a different matter. We worship the Deity by strictly observing the rules and regulations of Deity worship - not by decorating with jewelry. Jewels will not attract anyone except thieves and rogues. People will be attracted by our preaching. I don't advise the temples to purchase jewelry. Do not expose the Deity to this danger. I am not in favor of this. Furthermore, purchasing jewels means increased anxiety only. It is not the days for this practice. I do not advise buying or selling jewelry. In addition to thieves and rogues there is risk that even our own men may fall victim to stealing. We have the examples of K—— and M——, both devotees who stole from temples. Prabhupada said, 'Our men are coming from outside with so many bad habits and the stealing mentality is there. We are trying to reform, but if the opportunity is there, the mentality may come forward and they may fall down. We will lose our money, our prestige and our students. Why expose them in that way? No jewelry'. 'It is not the time for that'. In summary, purchasing jewelry for the Deities is unnecessary, dangerous and unauthorized. Prabhupada said to 'Write elaborately to all centers on this point. Try to understand the principle.' We improve on Deity worship by regulated puja, purified chanting and bold and enthusiastic preaching work. Those are real ornaments with which to decorate the Lord." (Memo to all centers, signed by Karandhara and approved by Srila Prabhupada)

"Regarding the restaurant, you should not name it as you have suggested, but 'Hare Krishna Restaurant.' That should be the name. In each restaurant there should be the picture of Lord Caitanya, and the food should be offered and distributed to the respected customers. There should also be a tape playing the samkirtana in mild voice. (To Bhattu Gopal, August 16, 1974)

"If you start trading business then so many problems will be there. We should produce just enough for our own use. Trading leads to envy and jealousy and cheating, then everything is lost. I am seeing now that the business activities in our Society, they are increasing.

Originally I allowed that Gargamuni could start the incense business. I thought that the Ramakrishna mission, they are doing and the incense we are using, so if we make some and sell it, then what is the harm. But now I see that Spiritual Sky, they have so many programs. And now there is jewelry business going on. So why should the business increase ? Nanda Kumara, he came here to India simply for doing business. This is not required. So I have given him sannyasa and now he is finished with all business, and he will go to Africa to preach. So this business should be discouraged, otherwise, if they do it, our men will again become karmis. Our business is simply book distribution." (To Jagadisha, Nov. 20, 1975)

"Everything should be done co-operatively. 'Our' and 'yours' are material conceptions and have no place in our Krishna consciousness movement. If the members of our movement are unable to co-operate it will be very difficult to spread the mission of Lord Caitanya. Yes, as a sannyasi and GBC your first duty is to read my books. Otherwise, how will you preach? In order to remain steadily fixed in Krishna consciousness there must be a sound philosophical understanding. Otherwise it will become only sentiment. Whenever you find time please read my books. Shortly we shall be introducing the system of examinations for those students who are ready for second initiation as well as sannyasa. According to the degree, devotees will be expected to read and assimilate our different books. Our first business is this book distribution. There's no need of any other business. If this book distribution is managed properly, pushed on with great enthusiasm and determination, at the same time if our men keep spiritual strong, then the whole world will become Krishna conscious. (To Satsvarupa Goswami, Jan. 5, 1976)

"Regarding examinations for awarding titles for Bhakti-sastri, Bhakti - vaibhava, Bhakti - vedanta and Bhakti - sarvabhauma. Your response is requested immediately by Srila Prabhupada. Srila Prabhupada has requested me to write you in regard to the above examinations which he wishes to institute. Here in India many persons also criticize our sannyasis and brahmins as being unqualified due to insufficient knowledge of the scriptures. Factually, there are numerous

instances when our sannyasis and brahmins have fallen down often due to insufficient understanding of the philosophy. This should not be a point of criticism nor a reason for falldown, since Srila Prabhupada has mercifully made the most essential scriptures available to us in his books. The problem is that not all of the devotees are carefully studying these books, the result being they fall down or at least unsteadiness. His Divine Grace therefore wishes to institute examinations to be given to all prospective candidates for sannyasa and brahmin initiation. In addition he wishes that all present sannyasis and brahmins also pass the examination. Awarding of the titles will be based upon the following books : Bhaktisastri - Bhagavad-gita, Nectar of Devotion, Nectar of Instruction, Isopanisad, Easy Journey to Other Planets, and all other small paperbacks, as well as Arcana-padati (a book to be compiled by Nitai prabhu based on Hari Bhakti Vilasa on Deity worship). Bhaktivaibhava - all the above plus the first six cantos of Srimad Bhagavatam. Bhaktivedanta - all the above plus cantos 7 - 12 of Srimad-Bhagavatam. Bhakti-sarvabhauma - all the above plus the entire Catianya - Caritamrta. Anyone wishing to be initiated as a brahmin will have to pass the Bhakti-sastri examination and anyone wishing to take sannyasa will have to pass the Bhakti-vaibhava examination as well. This will prevent our Society from degrading to the level of so many other institutions where, in order to maintain the temple they accept all third-class men as brahmins. Any sannyasis or brahmins already initiated who fail to pass the exams will be considered low-class or less qualified. Anyone wishing to be second initiated will sit for examination once a year at Mayapur. Answers will be in essay form and authoritative quotations will be given a greater score. During the exams, books may not be consulted." (To all Governing Body Commissioners, Jan. 6, 1976, signed by Tamal Krishna Goswami and approved by Srila Prabhupada)

"I have received reports that you have been developing the habit of going outside the temple to hear lectures by others outside like Nrsinghavallabha. Also, I have heard now that even some of the Indian devotees are doing likewise. Strictly nobody should go outside to hear lectures by others. If you are not satisfied by the caliber of the classes at the Krishna Balarama Mandir, then you should give another class,

but you cannot go outside for hearing others' lectures. Kindly stop this habit immediately." (To Nitai dasa, July 14, 1976)

"Now you must arrange in each temple there must be sufficient stock of prasadam for distribution. You can keep first class cooks, two or three, and they should be always engaged. Whenever any guest comes he must get prasad. This arrangement must be made, that the cooks prepare 10-20 servings at a time, of puris and sabji, and you can add halvah and pakoras, and the visitors must be supplied immediately. Whenever a gentleman comes, he must be served. As the 20 servings are being distributed, immediately the cooks prepare another 20 servings and store it. At the end of the day, if no one comes, our own men will take, so there's no loss. You cannot say, 'It is finished', 'It is not cooked yet', 'There's no supply for cooking', etc. This must be enforced rigidly. The temple is managed by Srimati Radharani, Laxmiji, so why should there be want? Our philosophy is, if anyone comes, let him take prasad, chant Hare Krishna and be happy. Everything is being supplied by Krishna, Krishna is not poor, so why we should deny them? This should be done at any cost. There is no difficulty, it simply requires nice management. At the end of the day you may sell or give away. If we believe that Krishna is providing and maintaining everyone, then why should we be misers? This means losing faith in Krishna, and thinking that we are the doers and suppliers. We are confident that Krishna will supply, let the whole world come, we can feed them. So please do this nicely, begin at once." (To all temple presidents, Jan. 18, 1977)

"So far as making some false story for collecting money or selling book, of course we may do anything for Krishna, but that is supposed to be reserved for very advanced experts in Krishna consciousness - they know how to catch the big fish without getting wet. So it is not very much advisable to make lies just to sell books. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie. But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmins are always truthful, even to their enemies. There is sufficient merit in our books that if you

simply describe them sincerely to anyone, they will buy. That art we must develop: not art of lying. Convince them to give by your preaching the absolute truth, not by tricking, that is more mature stage of development of Krishna consciousness." (To Sri Govinda, Dec. 25, 1972)

"... temple president is generally meant for sannyasi, but a grhastha may be if he is restrained." (To Rupanuga, Nov. 8, 1976)

Quotations from Srila Prabhupada's Letters on Varnasrama Dharma

"New Vrndavana conception is a transcendental village without any botheration of the modern industrial atmosphere. My idea of developing New Vrndavana is to create an atmosphere of spiritual life where people in bonafide order of social division, namely brahmacaris, grhasthas, vanaprasthas, sannyasis, or specifically brahmacaris and sannyasis and vanaprasthas will live there independently, completely depending upon agricultural produce and milk from the cows. The life should be simplified without being hampered during day and night for economic development, without any spiritual understanding." (To Hayagriva dasa, Aug. 17, 1968)

"In our society everyone, either a brahmacari or a sannyasi or grhastha, who has dedicated his life and soul for this movement, they are all on the same level of sannyasi. For the present moment, nobody can claim an extra honor from his Godbrothers. Everyone should treat his Godbrothers as prabhu. But nobody should try to claim any extra honor on account of an official position. I do not know why K——— M——— said that his authority overrides yours. At the present moment everyone is working under my authority. Similarly, K—— should also work under my authority. So the condition imposed by K—— stated by you does not look well. A sannyasi has got four stages of elevation : kutichak, bahudak, paribrajakacharya and paramahamsa. The sannyasi in the paramahamsa stage is the spiritual master of everyone. I have asked K—— M—— to work on the bahudak stage for the present. I discussed this point with him when I was in —— ——. This stage means he should move amongst people to draw their attention to the —— —— scheme and try to attract their attention for its development. So he should immediately begin this bahudak program and collect money from outsiders, not from insiders." (To Brahmananda, August 30, 1969)

"The Krishna consciousness movement is meant for re-establishing the system of four varnas and asramas, then there will be progress of civilization. We have got such a nice process that even from the sudras

we can create brahmins of the highest caliber. All the presidents of our centers should see that all members are strictly observing the brahminical standards, such as rising early, cleansing at least twice daily, reading profusely, attending arati, like that. You begin immediately this process. That is the main work of GBC. Sometimes we see that even they do not wash hands after eating. Even after drinking water we should wash hands. That is suchi. Suchi means purest. Everyone should join the mangal arati. Gradually, we should become more regulated and strict for following the rules and regulations. Otherwise we shall fall down." (To Rupanuga, May 3, 1972)

"So in the beginning if we start a Varnasrama College to teach internationally students from all over the world to learn to be educated as brahmanas, as ksatriyas, as vaisyas, as sudras, by quality and work, that will be the basic principle of Krishna consciousness. It is the duty of the government to see that everyone is employed. This is only possible when varnasrama is established. At the present moment everyone is a sudra. This is not very good for the human society. Everyone has a right to approach the Supreme Personality of Godhead but there must be a process for keeping the society in order. The intelligent class of men or the brahmanas, the martial class of men the ksatriyas, the productive class of man the vaisyas, and the working class of man, the sudras, all have the right to chant the Hare Krishna mantra and by such devotional service everyone will be elevated to the transcendental platform. But there must be a division according to quality and work. At the present moment, so many so-called educated persons are unemployed because the division of work is neglected. If this division of society is maintained no-one will be unemployed and there will be no unrest in the society. It is a very scientific way of keeping the peace in the world. The brahmana class should be highly cultured in spiritual understanding by the Vedic knowledge. They will be able to educate the ksatriyas and the vaisyas in the value of life. It is the government's duty that according to the divisions of human society everyone should be engaged in responsible duties. On the whole, at the present moment, there is no guidance from the authorized intellectual class. Therefore everyone is in darkness. The Krishna consciousness movement is supposed to create actual

intellectuals to guide society. The process is very simple. If you kindly consider on this point and the varnasrama college is started, I'm sure the chaotic condition of human society will be completely settled up." (To Tarun Kanthi Babu, March 11, 1974)

". . . my next program is to re-instate the Vedic divisions in society as recommended in the Bhagavad-gita: catur varnyam maya (etc.) Without this division there cannot be any systematic peaceful running of human activities. There must be a very intelligent class to guide the whole population with brahminical qualifications. There must be a class of people to give protection to people at the time of danger and ordinarily to maintain peace and order, the ksatriyas. There must be a section to produce food and grains sumptuously for feeding animals and humans without discrimination. Especially cows must be protected by this class. The meat-eater class may not be encouraged but if they are stubbornly attached they can eat hogs and dogs or goats or lambs under certain conditions only, but not by maintaining slaughterhouses. The human society will be very peaceful and everyone engaged in employment without producing any idle brains which only are devil's workshops. If England and America as well as France and Germany can understand this philosophy there will be a great theistic revolution which will counteract the atheistic philosophy of Marxism. The present communistic philosophy must be countered by revival of the principles of catur-varnyam." (To Shyamasundara, April 1, 1974)

"You have analyzed that you are distressed because you're not given an engagement in Krishna consciousness. This observation is correct, unless we are engaged with all our senses and intelligence in serving Krishna where is the question of Krishna consciousness? We are reading here in the evenings how in the fourth chapter of Bhagavad-gita Krishna has arranged for catur-varnyam, the social division of four orders, whereby everyone has some engagement according to his personal propensity, his quality and work, and thus everyone can go back to Godhead while performing their work." (To Raghunatha, April 7, 1974)

"Yes, inflation is due to paper currency. As for land ownership, in Vedic civilization the land was given to the people for cultivation, not for ownership, and a tax was collected which was 25% of the person's income. The land belonged to the state and the man would cultivate it and pay 25% to the state. If he has no income then he doesn't have to pay. If he doesn't pay tax he may be disowned of the land. One cannot get land from the government unless he agrees to produce something and if everyone produces food then there's no scarcity. At least he has his own food produced by himself. Now people are educated as sudras. They are going to work to produce what is not urgently needed by society. The actual social structure should be that the first-class intelligent class, the brahmanas should be for studying and educating people for God consciousness. They are the gurus of all other classes. The second class, the ksatriyas, give protection from dangers and they can distribute the land. The third class, vaisyas, are for producing. So after the first, second and third class, the remaining should help the upper three classes, then everyone will be employed. As for speaking this knowledge effectively, that requires a little experience. The more you experience then you will be able to give examples." (To Balavanta, April 28, 1974)

"You were present in Hawai when I was there and particularly stressing that the presidents must be very careful on recommending Gayatri initiation. After all, we are criticizing false caste brahmins, if we ourselves are bogus brahmins then our position is very bad. Now that we are more and more trying to implement the varna-asrama divisions of society, we should not think that everyone has to become a brahmin. For example, you are developing a farm there; so those who work the farm do not necessarily have to be a brahmin if they are not inclined to the brahminical standards. In this way, be careful about awarding the second initiation." (To Sudama Maharaja, May 26, 1974)

"I want to stress to you to be very cautious about giving the recommendation for second initiation. There are four orders of life, it is not that everyone has to be a brahmin just because he has been initiated one or two or any number of years. Especially if one cannot

even rise early for mangala arati he should never be given brahminical initiation." (To Nityananda, May 26, 1974)

"You must be very careful before you award the brahminical thread by recommending a man to me. Now that we are dividing our society into the four orders as much as possible, it is not that every man has to be made a brahmin after a year. Especially if one cannot even get up early and go to mangala arati he cannot become a brahmin. So consider it carefully before you recommend further men to me." (To Trayadasa, May 27, 1974)

"I can understand that you want to run for political office, but we cannot spend money even if we have money. If you have money of your own and you want to spend it for running for office you can do that. But for running we not only have to draw on the society's money but also on our men. This is not desireable. By competing with the politicians we may drop from our spiritual ideal--— Our actual business is to become brahminical. We want to train some ksatriyas but that we can do in our own communities. Where's the money for this political work, that is my main question. And also, so much attention paid in this area is a diversion from our spiritual life." (To Amarendra, June 10, 1974)

"Regarding the farm, the farm opening is not very essential, but if you can do it conveniently, then do it. The varnasrama system is for convenience's sake in the material world. It has nothing to do with spiritual life. Acceptance of varnasrama means a little easy progress to spiritual life. Otherwise it has no importance to us. For example, all my European and American disciples have no varnasrama position, but spiritually because they have followed the rules and regulations and also my instructions, their advancement spiritually is being appreciated by everyone. Always remember that varnasrama life is a good program for material life, and it helps one in spiritual life; but spiritual life is not dependent upon it. After all the system of varnasrama has to be realized before accepting spiritual life; and the renounced order of sannyasa is the last stage of varnasrama." (To Hansadutta, Oct. 19, 1974)

"If we have food grains, milk, and clothes, life becomes easy and we can save time for preaching and chanting. Not that everyone should do these activities of farming, but if one is less intelligent, or not intelligent enough to preach nicely, he can do. If one is capable, then he should preach. On the whole, our society should be divided into four divisions, but such divisions are not material. Just like Krishna belonged to the vaishya community, but he is worshipped by the brahmanas. We shall utilize everything for Krishna's service." (To Mahamsa, Jan. 19, 1975)

Quotations from Srila Prabhupada's Letters on the Succession of Gurus in ISKCON

"So you have now taken charge of the sunrise of New Vrndavana. Our program is there for constructing seven temples. One Rupanuga Vidya Pitha, that is a school for educating brahmins and Vaisnavas. We have enough of technological and other types of educational institutions, but perhaps there's none where actually brahmins and vaisnavas are produced. We will have to establish an educational institution for that purpose. A first examination will be held sometime next January on Bhagavad-gita As It Is, and those passing will have the degree of Bhakti-sastri. Next year we will hold an examination on Bhagavatam, and the person who passes will have the title Bhakti-vaibhava. The next year we shall hold an examination on Teachings of Lord Caitanya, Nectar of Devotion and Vedanta-sutra, and those who will successfully pass will be awarded with the title of Bhakti-vedanta. By 1975, all of those who have passed all of the above examinations will be specifically empowered to initiate and increase the number of the Krishna consciousness population." (To Kirtanananda Swami, Jan. 12, 1968)

"I am training you all to become future spiritual masters, but do not be in a hurry. Now the summary is that you should definitly let me know immediately whether you can take charge of the printing work whether you can distribute or sell the records, and whether in exchange for the records you can send me Deities. These services are most important. Don't be allured by cheap disciples. Go on steadfastly to render service first. If you immediately become guru then these service activities will be stopped. And as there are many cheap gurus and cheap disciples without any substantial knowledge and manufacturing new sampradayas and with service activities stopped, and all

spiritual progress choked up. You have already mentioned one such non-bonafide sampradaya, Jaya Krishna Sampradaya. So let me know immediately what you are going to do in respect to my above three important businesses entrusted to you." (To Acyutananda dasa and Jaya Govinda dasa, Aug. 21, 1968)

"Acarya means ordained minister of religion" (to Yamuna, Oct. 29, 1968)

"Next January there will be an examination on this Bhagavad-gita. Papers will be sent by me to all centres, and those securing the minimum passing grade will be given the title as Bhakti Shastri. Similarly, another examination will be held on Lord Caitanya's appearance day in February 1970 and it will up upon Srimad Bhagavatam and Bhagavad-gita. Those passing will get the title of Bhakti Vaibhava. Another examination will be held in 1971 on the four books Bhagavad-gita, Srimad Bhagavatam, Teachings of Lord Caitanya, and Nectar of Devotion. One who will pass this examination will be awarded with the title of Bhaktivedanta. I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples. Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations. That is my program. So we should not simply publish these books for reading by outsiders, but our students must be well-versed in all of our books so that we can be prepared to defeat all opposing parties in the matter of self-realization." (To Hansadutta, Dec. 3, 1968)

"So it is becoming very expensive to send so many sets of beads such long distance, and it has been little bothersome for me also, so I think now you may be appointed by me to give first initiation to new disciples by chanting on their beads on my behalf. In America Kirtanananda Swami is doing that. So now if there are two of you that will give me great relief. Kirtanananda will chant on the beads for new devotees in America, Canada, like that, you can chant on the beads for the European continent's new disciples. They shall, of course,

still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting. They may continue to send me the letters of request along with the president's recommendation, and I shall give them name and it will be entered by my secretary in our records, only I will send my letter of reply to you and you will purchase beads there and chant them and send, along with my letter to the new initiates. Is that all right? I shall continue to deal with the matter of second initiations. The sacred threads do not require so much postage to send airmail." (To Revatinandana, Jan. 4, 1973)

"If Kirtanananda Maharaja speaks what I speak, then he can be taken as siksha-guru. Guru-shastra-sadhu. The spiritual master is one, but that is a fact. Kirtanananda Swami may be taken as sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong? You have written that the devotees here say that you cannot know me, but only Kirtanananda Maharaja can know me. But, if Kirtanananda is a disciple and he can know me, and you are also a disciple, why you cannot know me? I have no objection to your taking Kirtanananda's instruction. There's no harm in going through Kirtanananda. You are both old disciples, so why you should be feeling any difficulty?" (To Satyabhama dasi and Paramananda dasa, July 20, 1974)

"From Madhavananda I have heard there is some worship of yourself by the other devotees. Of course it is proper to offer obeiances to a Vaishnava, but not in the presence of the spiritual master. After the departure of the spiritual master, it will come to that stage, but now wait. Otherwise it will create factions." (To Hansadutta, Oct. 1, 1974)

"Keep trained up very rigidly and then you are bonafide guru, and you can accept disciples on the same principle. But there's a matter of etiquette. It is the custom that during the lifetime of your spiritual master you bring the prospective disciples to him, and in his

absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession. I want to see my disciples become bonafide spiritual masters and spread Krishna consciousness very widely, that will make me and Krishna very happy."
(To Tushta Krishna Swami, Nov. 2, 1975)

Quotations from Srila Prabhupada's Letters on the Spiritual Master and the disciple

"The spiritual master is addressed as His Divine Grace, a god-brother as His Grace, and any sannyasi is addressed as His Holiness." (Letter of Jan. 30th, 1967)

"Swami and Goswami are actually the same, synonymous." (To Dayananda, May 1st, 1969)

"I shall stay in any place hell or heaven, if it is approved by you. Of course, on behalf of Krishna I am accepting your sincere service, but on the whole, I am servant of the servant of Krishna. Therefore I may be in designation your Spiritual Master, but actually I am servant of the servant of Krishna, and because you are all sincere servants of Krishna, I am your servant. I shall be glad to stay wherever yourself, Rayrama, and others like me to stay." (To Brahmananda, 16th Feb, 1968)

"The Spiritual Master & Krishna are two parallel lines. You have to make progress on these two parallel lines, you cannot avoid one in preference to the other. The train, on two tracks, moves forward. The Spiritual Master and Krishna are like these two tracks, they must be served simultaneously." (To Mahapurush 12th Feb., 1968)

"One thing on the invitation card you have written all glories to our Guru Maharaj. This is impersonalism. As soon as we offer obeisances to Guru, the name should be there. We are strictly personalists. The *sahojya's*, they write Glories to guru. Why you are learning this impersonalism, who has taught you ? Daily I am offering

obeisance to my Guru by vibrating his real name, Srila Bhaktisiddhanta Saraswati, otherwise it is impersonal." (To Bhavananda 14th July, 1972)

"Your strong desire to serve me is very beautiful; your serving me means serving Krishna. I am also your servant so I cannot accept your service from you, or from any of my disciples. I accept service from my disciples on behalf of Krishna. Just like a tax collector must collect for the treasury, not for himself. So I have no right to accept service from any disciple, but on behalf of Krishna I can accept. Sincere service to the Spiritual Master is service to the Supreme Lord. As stated in the prayer, "Yasya Prasadad Bhagavat Prasadad". That means because Krishna accepts service through the via media of Spiritual Master, therefore pleasing the Spiritual Master is equal to pleasing the Supreme Lord." (To Upendra 13th Feb, 1968)

"It is better service to Krishna and Spiritual Master in a feeling of separation ; sometimes there is risk in the matter of direct service. For example he was giving me direct service by massaging, cooking for me, and so many other things ; but later on by dictation of Maya, he became puffed up, so much so that he thought his Spiritual Master a common man, who was existing only on account of his service. This mentality at once pushed him down. Of course those who are sincere devotees, they take direct service as an opportunity, but the illusory energy is so strong that it acts on this doctrine that familiarity breeds contempt. He was thinking I was existing on his service, instead of realizing I was giving him opportunity to do me some service." (To Madhusudana 28th Dec., 1967)

"Although officially I am your Spiritual Master, I consider you all students as my Spiritual Master because your love for Krishna and service for Krishna teach me how so become a sincere Krishna Conscious person." (To Jadurany 16th Dec., 1967)

"May Krishna give you more and more strength my dear child. I am very poor but Krishna is very rich. I can simply pray to

Krishna. But Krishna is very great & magnanimous; He can do everything for us all, Thanking you once more." (SPL 21st Dec. 1967)

"Because you are already acquainted with Krishna, I have no objection to accepting you as my disciple. Practically I do not have any disciples ; I select so many masters to train them in the service of the Lord. Your natural attraction for Krishna makes it show that in your previous birth you have cultured this science of Krishna Consciousness." (To Jai Mazo 18th Jan., 1968)

"You have accepted me as your father, so I have also accepted you as my dear and real son. Relationship of father & son on the spiritual platform is real & eternal, on the material platform such relationship is ephemeral & temporary. Although I cannot give you anything as father, still I can pray to Krishna for your more & more advancement in Krishna Consciousness. Your sincerity & service mood will always help you in advancing your genuine cause." (To Satsvarupa 22nd June, 1968)

"Better to remain an ever fool before the spiritual master. But if a disciple is actually fool it reflects on the Spiritual Master. To think of becoming a fool is the real qualification for a boda-fide disciple. As soon as one thinks that he has become the wiser man than the spiritual master one is surely doomed. We should remain everlastingly a fool before the Spiritual Master. Not artificially but feelingly and then we can make real progress. Even my Spiritual Master, a great scholar, remained a so-called fool before His Spiritual Master who outwardly was an illiterate village fellow. So in the absolute world the fool is also the master and the master is also a fool in reciprocal exchange of dealings. Lord Chaitanya also accepted Himself a great fool before his Spiritual Master and all of us must follow the trancendenal process.'. (To Rayrama 14th Dec., 1967)

Quotations from Srila Prabhpada's Letters on Sadhana

"The sex attraction is very great in the material world. But in the spiritual world it is different. From the Srimad Bhagavatam we know that the opposite sex namely the female members of Vaikuntha are many many times more beautiful than they are in the heavenly planets. Their hips and attractive smiles cannot stimulate sex urge passion of the man or male devotees. In the Vaikuntha planets the opulence is very great and yet they are all engaged in the transcendental loving service of the lord. It is very difficult to conquer over the influence of Maya, but those firmly fixed up in Krishna Consciousness cannot be a victim of Maya." (To Brahmananda 21st Dec., 1967)

"Regarding the attitude for taking prasad, if you think it is something palatable, so let me take more & more, than that is sense gratification. But still it is Prasadam so it will act. Prasad is transcendental, but one should not take too much. Sannyasis may take the mahaprasad but not to overeat. Chaitanya Mahaprabhu was taking, but on principle he was avoiding." (SPL 4th August 1975)

"You write to say that you cannot feel any taste for temple life or Deity worship. This means that you are keeping the same temperament you entertained before leaving our society. Our process is to accept both the lines of Bhagavat marg and Pancharatriki Marg. Perhaps you might have seen the symbol of the Gaudiya mission. On one side there is the Bhagavat Book and on the other side a picture of Laxmi Narayana for Deity worship. You cannot make any progress in devotional service unless simultaneously you follow both the lines. Just as the track of a railroad line; both must be there. Similarly temple worship is essential for purifying us from the material contami-

nation and without being purified we cannot glorify the Lord. As it is stated in the Bhagavad Gita that the Lord is completely pure and we cannot approach Krishna without being purified. So as you may say that you do not feel very much encouraged in Deity worship and temple life I see that your disease is still continuing. Under the circumstances simple academic career will not help you. If you want to live with us you must accept temple life, namely cleanly shaven head, observing the regulative principles, decorating the body with tilak, etc. You know all these things.

"So far as your editorial work is concerned, I welcome your good service, but if you do not follow temple life and Deity worship then it will set a bad example. When I was there in New York last time I saw that the tendency was there in the press members not follow the principles. So I said better to stop the press. Since then Adwaita and others are attending temple worship. Similarly you must do the same and chant at least 16 rounds, etc." (To Rayarama 22nd Oct., 1968)

"So the future of this Krishna Consciousness movement is very bright, so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail, that they are all rising before four morning, attending mangal arotik." (To Karandhar 22 Dec., 1972)

"Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving service is not so easy matter, but if one simply sticks to the rules and regulations, like rising early, chanting 16 rounds, chanting Gayatri, keeping always clean—then his enthusiasm will grow more & more, and if there is also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect." (To Karandhar 22nd Dec., 1972)

"If we are in spiritual strength there will be no scarcity of money: and the spiritual strength is that each and every one of us must chant 16 rounds of beads and follow the rules and regulations with great adherence." (SPL 8th Feb., 1970)

"If one simply regularly chants and follows the rules and regulative principles all questions of philosophy will be answered by Krishna from within and all doubt will be cleared also in this way. And the same answers are there again in our books like Bhagavad Gita As It Is, Srimad Bhagavatam, etc. So please see that all the initiated devotees stick rigidly to their daily chanting and regulative living in devotional service. This is most important." (To Madhudvisa, 1970-1972)

"So far as your question about arranging time, our first business is to regularly complete our chanting 16 rounds each day. Then we must offer the deities mangal arotik in the morning, and the other paraphernalia and activities shall be executed as time permits. If there is no time then we must disregard." (SPL 2nd Dec., 1968 BHP)

"I think you will have no difficulty, as long as our routine work is attended to nicely and the highest standards are maintained. Routine work means rising early, cleansing, chanting minimum 16 rounds, having kirtan, reading scriptures, deity worship, like that. Simply always keep yourselves engaged in these matters of regular activity as sincerely as possible, and do not neglect them for a moment, then your all other activities will come out successful, and you can be very certain that very soon you will find yourselves situated on the highest platform of perfectional stage." (SPL 4th Feb., 1972)

"Please keep steady, follow all my instructions scrupulously, chant Hare Krishna and Krishna will give you all strength." (SPL 24th July, 1967)

"Concerning how to induce the grihasthas to take part in Krishna consciousness activities rather than in activities of Maya, it is very simple: they should attend the temple program very rigidly. Morning Aratik, classes, sankirtan. We have given houses with the purpose to execute devotional service exactly like the bramacharis and sannyasis. Otherwise why purchase houses near the temple? The whole idea is to live near the temple and take advantage of the temple program. . .

The householder community in Los Angles or any of our temples is not meant to be independent from the temple program. . . I know you have multifarious and complicated affairs to manage in our Los Angeles centre, and I know you are doing your best there. Just pray to Krishna to give you the intelligence how to manage it all. The most important thing is that we must be ideal Krishna conscious persons, and then we can attract others. This means chanting, reading my books, going on sankirtan, following the regulative principles and worshiping the Deity. Whoever takes part in these things, no matter what he has done of sinful activities before, will automatically advance in spiritual realization. This is the simple process, and if we follow it we will become ideal. Othewise, they will become victims of women and wealth." (To Jayatirtha, 1974)